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A TREATISE ON PROMISES.

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The subject of promises, as set forth in the revelations of heaven, are so profusely strown over the face of the sacred books, as to arrest the attention of every careful reader. That the Lord made promises to men, is a something that all believers in revelation must readily admit; whether they see the bearing and tendency of them, in relation to their own affairs and that of others, or not; or what bearing they have on the future destiny of the world. The fact has to be admitted.

It is our intention to offer a few reflections on this subject; not to prove the fact; but to inquire into their effects, and the bearing the promises, the Lord made to the fathers, have on the present and future condition of the world; as well as the nature and consequences

they had not received the promises, in Paul's day, then, they, where ever they are, are waiting to have them fulfilled, and when the promises are fulfilled, they have that for which they sought, and for which they laid down their lives.

The object the ancients had in obtaining promises, was to have them fulfilled, that when they were fulfilled, they might "rest from their labors, and their works follow them." This they expect by the receiving of the promises that were made to them. On this principle they rested their hope of eternal reward, and their release from sin and all its consequences. It was because the Lord had thus premised them, while here in the flesh. Daniel expected to stand in his lot, at the time of the end, because he ceased not his prayers and fastings before the Lord, until he obtained the promise, and then he went his

way, and waited, and is waiting until the promise is received; and whatever his lot is, when he stands in it, he has got that after which he sought, and that which he had promised to him while he was here in the flesh, and for which he labored before the Lord, by fasting, humiliation, and prayer.

Men had some object in striving to get promises from God and he had some design in giving them; and the fulfillment of them must, of necessity, effect, in some way or some point of light, those who get them. It seems to have been one of the principal businesses of the primitive saints to get promises. Paul, the apostle, in enumerating the many things the Elders obtained by faith, says, "they wrought righteousness, obtained promises," &c. and in farther speaking of these promises, he says they died seeing them afar off, but did not inherit them. See 11th chapter to the Hebrews. Promises could be of no use to those who obtained them, unless they were fulfilled, and as the Elders all died previously to Paul's day without receiving the promises they had obtained, by faith, these promises must, when fulfilled, have an important influence on their present condition; for, according to Paul, their present condition is not the condition which they will be in, when their promises are fulfilled; for he says they died without their having received them. When they do receive them, their present condition will be changed from what it is now, for to this end they both sought and obtained promises, that through the receiving of the promises they obtained, they might arise to a certain condition of things such as they desired, and the promises which they obtained, were the guarantee to them that, at some period, of their existence, they should obtain that desired state of existence.

We cannot read these sayings, concerning the Elders of ancient times, without realizing the fact, that when they reach the zenith of their happiness, they have it by virtue of promises they received here in the flesh; for soon

There is one thing worthy of particular notice in the case of Daniel, that his season of humiliation and prayer before God, as far as Israel was concerned, was in view of receiving a promise that the prophets before had obtained for that people, that after seventy years that people should be delivered from bondage. Daniel knowing of the existence of that promise, came before his God, in deep humility of heart, to receive this former promise the Lord had made; for this he prayed, and for this he fasted, and for this he humbled himself before God. These facts show conclusively, that the Lord's manner of dealing with man, was that of making and fulfilling promises; and in order for any people to enjoy the favor of heaven unto deliverance and salvation, they were to humble themselves before the Lord so as to obtain a promise or promises, embracing the desires of their hearts; and when God makes promise to them, they have the assurance that they have asked according to the will of God; and when they receive the promises, they receive the salvation desired and sought for.

On this principle the Lord dealt with men in former years, and on this principle the gospel was and is proclaimed to men: by looking at the subject, in this point of light, we have a clear view not only to the present situation, of the former day saints, but also to what their condition will be, when they enter into their rest by

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searching their words to see what promises covenant. The same which he swore to our they obtained from the Lord, when they were under Abraham. That he would grant unto here, and what will be their condition when they are that we being delivered out of the hand receive the promise which they obtained while of our enemies, might serve him without fear. they were here.

No subject can be more interesting to the the days of our life." Here it is stated saints, than the subject of promises; to witness with a "clearness not to be mistaken" that the zeal and devotion of the saints, or after the birth of John the Baptist was by virtue of ages, seeking at the hands of their heavenly a promise which had been obtained by the Father, the fulfillment of the promise, in their fathers, and an oath that was sworn unto day and generation made to those who lived Abraham; yea, it is said, that all the holy in former periods of the world. The case of Daniel as before referred to, is a striking instance of the kind. Daniel did not wait to see the promise made to those who had obtained it, in relation to the restoration of Israel, fulfilled, but humbled himself before the Lord by fasting and prayer, for twenty one days, and would not cease until he prevailed with the heavens, and received the promised deliverance in his day. See the 9th chapter of Daniel's prophecy, to which we invite the attention of the reader. It will be found in the 2nd verse, that Daniel perceived by books, that the Lord had made a promise to Jeremiah the prophet, that Israel after seventy years of captivity should be delivered, from the powers of Babylon, and when he perceived this, he sought the Lord day and night, confessing his own sins and that of the people, and ceased not, until Gabriel was sent, and made known to him that the promise should be fulfilled, which had been previously made to Jeremiah.

It was during this time of humiliation, that Daniel obtained the knowledge he had in relation to himself and obtained the promise of standing in his lot at the time of the end, as well as knowledge of the events which should take place, between his day and the end.

Taking these facts, in relation to Daniel and Israel, we can trace down the history of the people of God, and see how exactly this corresponds with the case of others, as far as our revelations gives us light on the subject. In relation to the first advent of the Savior, we have some things written which so exactly accords with the case of Daniel and Israel, as to establish beyond doubt, that there was a common principle upon which all the saints of all ages acted; and also a common principle on which the Lord acted with men.

We have the following account given in the first chapter of Luke, see from the 67 to the 76 verses inclusive which reads thus,

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying. Blessed be the Lord God of Israel: for he hath visited and redeemed his people. And hath raised up an horn of salvation for us. In the tent, until their children, or some of them house of his servant David. As he spoke by rose up before God as their fathers did, and ob- the mouth of his holy prophets, which have obtained from the Lord the fulfillment of the been since the world began. That we should see saved from our enemies and from the hand of all that hate us. To perform the mercy pro-

of out enemies, might serve him without fear. In holiness and righteousness before himself all the days of our life." Here it is stated of this promise made to the fathers, and his oath unto Abraham, came John the Baptist, the Elias unto Israel.

A few quotations will shew the same thing concerning the Savior. See Luke 2d chapter from the 25 to the close of 33d verse.

"And behold, there was a man in Jerusalem, whose name was Simeon; and the saint man was just and devout; waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ: and he came by the Spirit into the temple; and when the parents brought the child Jesus, to do for him after the custom of the law. Then he took him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation. Which thou hast prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Israel."

Simeon, whose words are here recorded, had obtained a promise from God, that the Savior should come in his day. See verse 26th and when the child was presented to him he said to the Lord "Now let thy servant die in peace, according to thy word, for mine eyes have seen thy salvation." 29 and 30 verses

As it was with John the Baptist, so it was with the Savior. Men, through the gift of the Holy Ghost, had received promise that the Savior should come, and when the days of the promise drew near, a Simeon made his appearance, and obtained a promise from God, that the promise should be fulfilled in his day. The promises made to Israel of a Savior, should be fulfilled during his lifetime, for the fulfillment of this promise he waited in the temple, and ceased not until it was fulfilled, and his eyes had seen the Savior Jesus.

This, as in the case of Daniel, shows that when the Lord made promises to the former prophets, they were not fulfilled on their children, until their children, or some of them house of his servant David. As he spoke by rose up before God as their fathers did, and ob- the mouth of his holy prophets, which have obtained from the Lord the fulfillment of the been since the world began. That we should see saved from our enemies and from the hand of all that hate us. To perform the mercy pro-

We need not stop here to prove that the promises to our fathers, and to remember his holy Savior was revealed in accordance with a

promises made to the earlier prophets; for the paying particular attention to this scheme of bible, both old and new Testament, are full heaven in dealing with mankind, we will see on this point. Jesus saw him high and lifted some facts of vast importance to those who up and his train filled the temple. He saw seek to serve the Lord in truth and righteousness him wounded for our transgressions; bruised nose; as also to all mankind. It is in fulfilling the promises made to those who have had and will have power before God to obtain them, that all the great events which await this world will be brought to pass.

Job could say of him. "I know my Redeemer liveth, and in the latter day he shall stand on the earth, and in my flesh I shall see God." And the New Testament disciples rejoiced that the promise made to the fathers, was fulfilled to us their children, by raising up Jesus Christ from the dead, but it is unnecessary to quote, the bible is full of it; but notwithstanding all these promises, it requires a Simeon and others to wait on the Lord day and night, to get the promise fulfilled in the day they lived, and to this end Simeon ceased not to call on the Lord, both day and night, that he might see the Savior before his death, and having seen him he could die in peace. These facts establish one thing, that the Lord has and always had one important way of dealing with men. He made promises to one set of prophets; and fulfilled them to another; one obtained the promise by faith, and another received the promise by faith.

From the above view of the subject, we can see the point of light in which the church of Christ stands, in relation to the unfulfilled promises made to the fathers. There was a promise made to Daniel, that at a certain time the God of heaven should set up a kingdom. In view of this promise, the primitive apostles desired to know of the Savior, "if he would give them that kingdom" in their day. He responded to them, "that it was not for them to know the times and seasons the father had reserved in his own hand;" paramount to saying, it would not come in their day, and they would not be the people who would receive it.

Nothing can however be more clearly settled than the fact that the setting up of that kingdom depended on the faith of those of latter days who receive it. The former prophets had obtained the promise, and it was left on record for some prophets to rise up in the last days, and receive it; and by their faith before and power with God bear it through until the end, and they and those who obtained the promise inherit it together.

The promise of this kingdom, was obtained by faith, and its setting up and triumph will also be a matter of faith; for on this principle and on this principle only, is the way the Lord deals with men. "It is all by faith that it might be by grace to the end; the promise might be ours to all the seed" says Paul the apostle.

This is a principle necessary to be understood by all the saints, in order that their setting and election may be made sure. By

In different ages of the world men have risen up before God, and obtained promises from God, the receiving of which will effect the whole world: others at a subsequent age appeared, and not only received such promises, obtained by their fathers, as were suited to themselves in their day and generation, but also obtained other promises for themselves, to be received by those who succeeded them in the world. Thus promise after promise has been obtained, until the whole world must be effected in order that they may be received: and if the Lord fulfill them on the heads of their children, and successors, he must change the whole condition of the world; put down all rule and authority, and reorganize the whole affairs of the universe. An instance or two of this is only necessary to be mentioned, to let all the saints see and realize its truth. For instance Abraham got a promise that, him and his seed should be heir of the world. See Romans 4 chapter and 13 verse, which reads thus.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Now how can Abraham and his seed be the heir of the world, unless there is a universal changing of the things which now exist?—Is either Abraham or his seed in possession of the world according to this? the answer must be he is not, neither indeed can be, without changing the condition of things as they now exist in the whole world.

The case of Daniel is to point, he obtained a promise, that the God of heaven should set up a kingdom which should break in pieces and destroy all kingdoms which existed at the time it was set up, and then stand forever. Can this be fulfilled without effecting all the nations of the earth; none will pretend to say that that kingdom has done that thing yet, and indeed cannot do it without changing the whole condition of things as they now exist.

From all the light we can obtain from the revelations of heaven, the affairs of the world have been conducted by our Heavenly Father, in view of the promises he has made to those, who through good report as well as evil, obtained them by their faith before him; and all the events now awaiting the world, are the things necessary to take place, that the promises of God fail not; but that all may be fulfilled. If there are to be wars and rumors of wars, famine, pestilence, earthquakes and

sword, to despoil the world, it is because in the flesh these promises were fulfilled the promises made to the fathers cannot be and fulfilling, four hundred years and upwards fulfilled unless these take place, for, accord after he was dead. From this we see the ing to the revelations extant, it is on this prin. difference between Abraham and the rich siple the affairs of the world have been, and man, in their disembodied state; Abraham are being conducted, and will continue to be had obtained promises while here, and after so until all are fulfilled.

As far as we know, if all had been content ed with their situation as subjected by the adversary, this world might have rolled on as it is now for unceasing ages, but so soon as all the man was disatisfied with his situation, as subject to death, and all its consequences under the reign of Satan, and sought deliverance at the hand of his heavenly Father, and prevailed, and obtained promise that he take place in the world, he had no hope; there should be delivered, this promise would of necessity effect the world; for it must and would be received, let it effect the world as it might, for the promise of the Lord could not fail; and from the time it was given, it be hooved the Deity to shape the affairs of the world in view of its fulfillment. On this principle, the revelations of heaven authorises us to believe the affairs of the world have been conducted, and will be conducted until all is changed so that the promises made, can be received by those to whom they are made.

It is by reason of this fixed purpose of God, in relation to the world and the affairs thereof, that the saints in all ages have been called the heirs of promise. It is this, as far as we have knowledge on this subject, which constitutes the difference between the righteous and the wicked; one have promises from God to be fulfilled, and the other have none. From a close examination of the conversation had—as recorded by Luke, between Abraham, Lazarus, and the rich man, the above view of the subject is greatly strengthened. See Luke 16 chapter from the 19th verse to the close of the chapter, to which we invite the attention of the reader. In the 39th verse of the chapter Abraham says thus to the rich man.

"Abraham saith unto him, They have Moses and the prophets; let them hear them." And again in the 31st or last verse we have the following: *"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."*

Now let it be remarked that Abraham had it been dead four hundred years and upwards, before the day of Moses, and yet he could say "they have Moses and the prophets"—all of whom were after Moses—"and if they believed not them, neither would they believe though one was raised from the dead." As much as to say, If the fulfillment of the promises made to me, before their eyes, are not sufficient to convince them nothing could; though one should rise from the dead. Abraham was an heir of promise, and God had made promise to him during his stay

in the d-parture into the world of spirits, he could there rejoice to see the promises he had obtained fulfilling, and the affairs of the earth approximating that condition of things, by which all the promises he had obtained, would be received by him, and he thereby enter into his rest, but the rich man had obtained no promises, and found himself in a situation where he could obtain none. Let what would were no promises in his favor, either in heaven or on earth, and he was tormented.

Hence comes the glory of being in Abraham's bosom in the world of spirits. But who will be in Abraham's bosom. This is the promise which was "by faith that it might be by grace, to the end the promise might be suer to all the seed," for this promise "was not to Abraham and his seed through the law, but through the righteousness of Faith," and he that is heir of it, is so, by faith like as Abraham was. So says Paul. Abraham obtained his promises by faith, while in the flesh, and all that are heirs with him do the same. He laid up promises while here, that when received by him, completes his happiness, and secures his rest; and all those who are heirs with him, obtains promises while here, that when they receive them, they rest with faithful Abraham.

Yea then are the hopes of those who have not the faith of Abraham, like the rich man they will ere long find themselves in the world of spirits without promises, and an impossible gulf between them and Abraham's bosom. They who are heirs with faithful Abraham will be such as would secure this privilege by obtaining promises to this effect, while they are here, as Abraham obtained them before God for themselves, &c. that when Abraham's promises and theirs are fulfilled, they will all rest together.

We think we are safe in saying, that all the happiness enjoyed, by the departed spirits in the unseen world, depends on the promises obtained here while in the flesh, and that when the saints obtain the fulness of glory from and on the promises they obtained in the flesh. When the Lord winds up the present state of the world's existence it will be in order to fulfill the promise he made to those who sought them and obtained them from him.—Thus is the distinction at this time, among the departed spirits. Some are waiting till the events of the world shall be so overruled, as to put them in possession of the promises

they obtained before God by their faith, while we receive, as well as the salvation the faith in this state of existence, and others are themselves received, will consist in this particular having obtained none while here, and are doomed to the fate that awaits them when the world is made so as being received by us. No man is born to the inheritance of salvation, only he who is an heir of promise, and his salvation will consist in receiving the promises.

The business of the saints here in this life, is to obtain promises, that through them they may finally enter into rest; their works follow the world is in ignorance; they are depending on the promises made to them for their salvation; instead of obtaining them for themselves they are to "reign as kings and priests unto before God; but the times of this ignorance, God" excused to their condition, and endeavored to give them everlasting rest, and raise them above the power of both death and Satan, and place them directly under the government of the Lord of heaven. To this end did the saints of old labor and suffer, and in view of this, are waiting in the ocean world, until they receive their promises.

Having seen the principles by which the former day saints obtained salvation, and their present situation, in relation to the things yet to transpire on the earth, it will be a matter of some importance to say a few things about the saints of latter times; and the relation they bear to the fathers, as heirs of promise, and to the things which pertain to them as saints.

As in former days, so it is now, one order of saints come before the Lord, and received the promises made to those of earlier days, and also obtained promises for themselves, to be fulfilled on the heads of their children and successors. The saints of the last days, are those who are to receive all promises made to the fathers since the world began—we mean all those which have not been received. The last days, according to the revelations of heaven, were to be the days of fulfilling promises, until the fathers should be made to about "Hosanna All-hailia the Lord God Omnipotent reigneth." This will be seen when the promises obtained by the fathers, are received through their children. It is this purpose of God, which makes the last days, the great and notable day of the Lord. It will be seen when this world winds up its present state of existence, that it was changed, by our Heavenly Father, in accordance with the promises which saints had obtained before him, in the different ages of the world, and it will be done in answer to the prayers of his saints. It will, then, be seen that the fervent prayers of the righteous man availeth much.

In view, then, of these things, what are the saints now to do? this is easily answered, see, that the world must hasten to a close, and the fathers must receive the promises obtained by them. This being the case, it must be one of the principal businesses of the saints now, to obtain promises for themselves and their children, that when the whole scene changes, in the saints, and say unto them, sanctify your hearts, and your houses before the Lord, and may also obtain promises, the receiving of thy humility, and devout prayer, and which will place them in the rest with the promises at the hand of the Lord, and all for fathers, the heirs of promise, for the salvation of souls, thy grace may be able to accomplish

made to himself. On this principle the whole world is in ignorance; they are depending on the promises made to the fathers for their salvation; instead of obtaining them for themselves among the saints and saints; for the time has come for the saints; yes, even all of them, to obtain the promises on which their salvation rests, and to obtain for themselves before God these promises which the Lord will fulfill on their heads, in the day when he gives the fathers test.

To this end has the Savior established his church for the last time, and organized in view of giving to all an opportunity of entering therein, that they may become heirs of promise, and obtain promises and blessings for themselves and their children; so that when the Savior comes, he may say to them, "come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

To those whom the Father has not blessed this cannot be said. Therefore he has appointed a way in his church for men to be blessed of the Father; for this purpose has the Lord appointed the office of Patriarch in his church, that in his name, and by the spirit of inspiration from him, he, the Patriarch, might bless his church, and obtain from the Father, the blessings and promises for his saints, and cause them to be written, that they may be had in remembrance before the Lord in the great day of blessings; that it may be said of them, "come ye blessed of my Father" &c, and not only that his blessings may be obtained and received, but that the saints also may have a proper direction given to their prayers before the Lord, having before them, at all times, the direct object of their faith.

In the church of Christ, the time for praying at random, and asking the Lord for any thing, and every thing which comes into their hearts, is ceasing, and must forever cease, in the kingdom of Christ. The Lord will have a people come before him understandingly, and ask in truth and righteousness, knowing what their privileges are, and what they can obtain, at the hand of the Lord, and then, direct their prayers and their faith to the receiving of the promises obtained; so that all things in his church, may be in order before him, and that his saints may prevail when they ask of the

To this subject we call the attention of all the saints, and say unto them, sanctify your hearts, and your houses before the Lord, and which will place them in the rest with the promises at the hand of the Lord, and all for fathers, the heirs of promise, for the salvation of souls, thy grace may be able to accomplish

things as will tend to your salvation, and enable to exercise faith in him, and through that of your house, that the Lord may send his the exercise of faith in him, might obtain servant, the Patriarch, among you, and in his eternal life. For without the idea of the existence; place the promises and blessings on those of the attributes which belong to God, your heads and that of your houses which the Lord deigns to give you that, from henceforth, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3. Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4. We have, in the revelations which he has given to the human family, the following account of his attributes.

5. First, knowledge. *Acts xv, 19.* Known unto God are all his works from the beginning of the world. *Isaiah xl, 9, 10.* Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6. Secondly, faith, or power. *Heb. xi, 9.* Through faith we understand that the worlds were framed by the word of God. *Gen. i, 1.* In the beginning God created the heavens and the earth. *Isa. xiv, 24, 27.* The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7. Thirdly, justice. *Ps. lxxix, 14.* Justice and judgment are the habitation of thy throne. *Ia. xlvi, 9.* Tell ye, and bring them near; yes, let them take counsel together; who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Savior. *Zeph. vi, 9.* The just Lord is the judge thereof. *Zech. ix, 9.* Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee, he is just and having salvation.

8. Fourthly, judgment. *Ps. lxix, 11.* Justice and judgment are the habitation of thy

From the Book of Doctrines and Covenants.

LECTURE 4.—ON FAITH.

(Continued from page 405.)

1. Having shown in the third lecture, that correct ideas of the character of God are necessary to order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessings of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2. Let us then observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they through the ideas of the universe of his attributes, might be enabled to exercise faith and always prevail.

throne. Deut. xxxii, 4. He is the rock, his exercises of faith in him for life and salvation, work is perfect; for all his ways are judgment. But when the idea of the existence of the attribute of Justice and without Iniquity; just and tribute Justice, in the Deity, is fully planted right is he. Ps. ix, 7. But the Lord shall in the mind, it leaves no room for doubt to endure for ever; he has prepared his throne in the heart, and the mind is able to cast for judgment. Ps. ix, 16. The Lord is known himself upon the Almighty without fear and by the judgment which he executes.

9. Fifthly, Mercy, Ps. lxxxix, 15. — Mercy and truth shall go before his face. — Exodus xxxiv, 6. And the Lord passed before him, and proclaimed. The Lord, the Lord God, merciful and gracious. Neh. ix, 17. But thou art a God ready to pardon, gracious and merciful.

10. And sixthly, Truth. Ps. lxxxix, 14. Mercy and truth shall go before thy face. — Ex. xxxix, 6. Long suffering and abundant in goodness and truth. Deut. xxxii, 4. He is the rock, his works are perfect; for all his ways are judgment. A man doth commit without iniquity; just and right is he. Ps. xxvi, 3. Into thy hand I commit my spirit; thou hast redeemed me. O Lord God of truth.

11. By a little reflection it will be seen that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation, seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12. And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For unless God had power over all things, and was able, by his power, to control all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13. It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute Justice, in him. For without the idea of the existence of the attribute Justice, in the Deity, men could not have conscience sufficiently to place themselves under his guidance and directions, for they would be the judges of all the earth, the existence of the infinite number of sins, would not do right; and thus fear existing in

confidence, believing that the Judge of all the earth will do right.

14. It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of their enemies; and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ. Believing, that in due time the Lord will come out in swift judgment against their enemies; and they shall be out off from before him, and that in his own due time he will bear them off conquerors and more than conquerors in all things.

15. And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to undergo for righteousness sake; but when the idea of the existence of this attribute is once established in the mind, it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compass them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of the love, so that they will be filled with doubt least the Judge of all the earth, the existence of the infinite number of sins, would not do right; and thus fear existing in

For, without the idea of the existence of this attribute in the Deity, men could have nothing to sustain them in the possibility of the attribute of infinite justice, and in belief in the goodness and

upon which it could rest with certainty: all of God, for the exercise of faith in him for life would be confession and doubt; but with the ideas of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence; believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations and judgments, pronounced upon the heads of the unrighteous will also be executed in the due time of the Lord; and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17. Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen, that so far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge he can make all things known to his saints necessary for their salvation; as he possesses the attribute power he is able thereby to deliver them from the power of their enemies; and seeing also, that justice is an attribute of the deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction.—And as mercy is also an attribute of the deity, his saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought to the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong; abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19. Such, then, is the foundation which is laid through the narration of the attributes

of the deity, that are unchangeable—being the same yesterday to-day and forever—which gives the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day-saints had: so that all the saints, in this respect, have been, are and will be alike, until the end of time for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, is and ever will be the same. So that all men have had and will have an equal privilege.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. JANUARY, 1844.

E. ROBINSON, Editor—Terms: \$1 per annum.

ERRATTA.

In the minutes of the conference in Philadelphia, held Oct. 6, as published in the 9th No. of the Messenger and Advocate, the following error occurred. Near the top of the first column on the 33rd page, in speaking of those who had signified their intention not to stand in their place in the Grand Council, it will be observed five names only are given, whereas Abram Burns should be added to the list, making six in all. His name was given in the original minutes, but was omitted through mistake.

20. The saints in this city have had many seasons of rejoicing, of late; the gift of tongues, interpretation of tongues, prophesying, healings and visions, have been enjoyed in a remarkable manner. Some 14 or 15 have been baptized.

TO THE SAINTS.

In this No. of our paper will be found a variety of interesting letters from several of our brethren, which will be perused with much satisfaction. By these letters, together with many others which we have received within a few days, we learn the cause of truth is progressing gloriously throughout the country, and what affords us peculiar satisfaction and joy, is, to know that the Lord is accepting the work and sanctifying it by the outpouring of his Holy Spirit, and is conferring upon his people the promised gifts of the gospel, through their obedience to his law.

The Spirit of God was poured out upon the ancient churches in fulfillment of the promise, and as an assurance, or an earnest of their inheritance in the purchased possession which it should be brought in. For this purpose they organized themselves into churches, for this purpose that they might do good, that they might increase in the kingdom of God in the day

of its triumph. But brethren, the Spirit of God is poured out upon us, not only, to fulfil the promise and make us heirs of the purchased possession when it shall be brought in—but it is to us an earnest, and an assurance that we shall assist and help bring in that purchased possession, and that we are in that kingdom which is to triumph, and bring in the rest to the fathers, and that that glorious work is to be accomplished in our day. In view of this, was the church and kingdom of Christ organized, agreeably to the heavenly pattern—in view of this do we obey the gospel and press into the kingdom; in view of this, we meet and worship together, and in view of this, and as an insurance and an earnest of that glorious privilege, the Father abideth abounding in our hearts, and into our houses and into our families, the gift of the Holy Ghost with power.

This to us brethren is a source of rejoicing, past description; to have an assurance, and know that the day so long looked for and sought after, wherein the fathers can rest, the righteous upon earth can rest, and the church itself have a sabbath of rest, is so dear at present, and that it is our privilege, if faithful before God, to partake in the flesh, of all the glories and triumphs of this rest for we are assured that this is our high and holy calling before God.

THE GRAND COUNCIL.

There having some changes occurred in the grand council, and the brethren abroad being deprived of the benefit of the instructions which are being conferred upon the church in this city, we will make a few extracts from the minutes of the grand council, for their benefit.

At a meeting of the grand council on Tuesday evening, Dec. 9, 1845, charges having previously been preferred, to the first presidency, by Josiah Eliza, against Benj. Winchester and Richard Slavery for transgression, but after examining the 'laws of the grand council' he found the charges were not brought in accordance with the laws of that quorum, and withdrew them. After which several remarks were made by the president and various individuals, when the council adjourned until the next Saturday evening, when those cases were to be acted upon according to its laws; before which time however, they withdrew, not willing to be tried there.

EXTRACT.

EXTRACT.
From the minutes of a meeting of the
Council, April 15, Pittsburgh, Pennsylvania,
1845. Dec. 13, 1845.

Council met pursuant to adjournment, and was opened by singing and prayer.

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P. Gregory James, Jr., Esq., of the firm of
P. Gregory James, Jr., Esq., and Associates.

sons, G. Beck, J. Sprattley, T. J. Lanigan, J. Ellis, R. Kincaid, J. McDowell, M. Smith, R. Crozill, J. Prince, John Smith, Dennis Savary, J. A. Fogden, and W. Richards.

Wm. E. McLellan having been suspended for transgression, by the first presidency, until next April conference, cou'd not take his seat with the council.

President S. Rigdon arose and said, the time has now arrived for this Council to be placed in a situation for acting in their holy calling before God. Since this quorum has been organized, we have not been placed in a situation to set forth in the duties of our calling, circumstances not having transpired which rendered it necessary to set forth, and fully develop the principles which are to govern us. It is our intention upon this occasion to set forth, as far as circumstances will admit some of the principle items which are to govern us, with such clearness that all doubt and darkness may be removed from

The kingdom of heaven in the progress assumed various forms. The kingdom is the whole body with all its quorums and all its ordinances. In the management of the great concerns of the kingdom, there are certain items of business which belongs to this council alone. There are other items of business that must be attended to, which this quorum cannot transact; this quorum is then dissolved, and the kingdom is organized into a conference of all the quorums of the church in their respective places. There are other items of business which cannot be transacted by the council, or by the conference of quorums; the kingdom is then organized into a general assembly of the whole church, male and female. There is yet another form, which for distinction we call a camp meeting, where every man lays aside his authority and becomes one with the people, excepting the First Presidency they never can lay down their authority, but most readily in all those meetings.

The first president must have power with God to know what kind of a meeting the business that's to be presented would require. If he steps aside, he throws all into confusion. When a meeting is called it will be specified in the notice, whether it is to be a meeting of the grand council, a conference of the Tabernacle, a general assembly, or a local meeting, when every body will know the place and step into it without creating disorder or confusion. This is as far as the Lord has manifested to me concerning this different forms to be assumed by the kingdom; however there may be other forms which have not as yet been fully developed.

All these forms of the Kingdom, comprising the grand council, and meetings of the nobility and clergy in all of which meetings a majority passes all questions.

there is neither pleading or imploring nor vain explanation, but the question is put before the member the spirit of God or not, and it passes in silence except God speaks, in which case the person whom the Lord uses as his oracle, must arise and say "Thus saith the Lord". It is not the privilege of any member of this council who may be charged with being in fault, to arise and make excuses or explanations in the matter; but if he wishes to do the will of the Lord, let him sit down and pray in his heart for the Lord to speak through some one of his servants, and let him know his standing in the sight of heaven, and if he has done wrong, or is in the wrong, for the Lord to make it manifest, and he will reform his steps. It is on this principle and on this alone that the kingdom of heaven can stand, that the will of God may be done on earth as it is done in heaven; therefore all things here must be done by a thus saith the Lord.— If a charge is brought against a man of God, what will he say? He will say what does my heavenly Father, say, concerning me in the matter! Am I right or am I wrong in his sight? there he will be willing to test the matter. Not so with a wicked man; he would seek to find some catch in the law whereby he could justify himself, and not be willing to have the word of the Lord upon his head, fearing or knowing the consequences.

Neither is it the privilege of a member of this council, when a question is passing, to arise and say, "I do not understand the question," but it is the duty of every member to set in silence before his God, with his heart drawn out in mighty prayer to him, that he would speak through some of his servants to you upon all matters which might be presented before you. And if the thing which is passing is wrong, he will veto it, but if it is right it will pass. Therefore, brethren, keep your hearts pure before your heavenly Father, that you may be prepared at all times to come into his presence, and let him speak through you his own words, and manifest his own will.

I will now bring up a case for example: Here is my brother Richards; well, I will say, it is my opinion, that brother R's heart is not right in the sight of the Lord; what say you? you poor to, many times. I am now bound to put brother Croxall; I have no revelation to that question around this council; therefore none contrary, let it pass. What say you brother your hearts to the Lord; that you may be prepared to set in righteousness before him, say, I did the will of the Lord in the case of suspending brother M'Lellin? Passed in upon whom the spirit of the Lord may be resting, and he be constrained to say, and say, Thus saith the Lord, the spirit of my cause I had rebuked two men. Now the servant Richards is right before me; and the question I wish to ask this council, (in whose council will first to say: ames, I do this, presence this attempt was made,) is this, If brethren, to show you the nature of your calling, the statements made by those men, had been made, for the Lord will have a kingdom of trees, would they, in your estimation, militate prophets in the readings, through whom he against my character as a prophet? To which can speak and make known his will, and every member of the council, and with his will compare with this council, in the principles, why, while, not

It is not the will of heaven that I should bear alone, the jealousy and indignation of very corrupt gainsayer which may creep in among us, for discharging my duty in making known the will of the Lord; but he has placed you to help bear these things, and when I am required to place a "thus saith the Lord," upon any matter, you will be called upon to give your sanction and thereby stand shoulder to shoulder with me. The Lord gave me this council as a bulwark, to defend me against the malice of gainsayers. It is founded on the principle that one man, or two or three or more men, might be wrong, but it was not possible in the mind of the Lord, for 70 men, (for we have the faith of the whole council by delegation and covenant,) setting with their hearts purified before him, could all be wrong at the same time, on the same subject; therefore he reserved to himself the right of speaking through whom he would.

You will perceive, that upon this principle, the Lord can make known the standing of any member of this council, as well if he is absent from it, as though he were present; for instance, should brother Ellis be travelling, preaching the gospel in Europe, and another should arrive from some member of branch of the church, preferring charges against him, to the first presidency, agreeably to the law given at the April conference, what would be the course to be pursued? Call the grand council together before the Lord and put the question around, is brother Ellis right before the Lord? and I will assure you brethren, it would not get round until the Lord would make the truth known through some of you. I know this is a new way of doing business among men, but let it be new or not, it is just the order the Lord has required of me to establish in this grand council; for it is upon this principle he will wind up the affairs of this world, by introducing an order among his people whereby his will can be done upon earth as in heaven. This law, I am aware, is very strict, but it is no more strict upon you than myself; I will not introduce a law to be binding upon you and I myself exempt from its requirements; I am willing to pass this ordeal, and expose myself to many times. I am now bound to put brother Croxall; I have no revelation to that question around this council; therefore none contrary, let it pass.

What say you brother your hearts to the Lord; that you may be prepared to set in righteousness before him, say, I did the will of the Lord in the case of suspending brother M'Lellin? Passed in upon whom the spirit of the Lord may be resting, and he be constrained to say, and say, Thus saith the Lord, the spirit of my cause I had rebuked two men. Now the servant Richards is right before me; and the question I wish to ask this council, (in whose council will first to say: ames, I do this, presence this attempt was made,) is this, If brethren, to show you the nature of your calling, the statements made by those men, had been made, for the Lord will have a kingdom of trees, would they, in your estimation, militate prophets in the readings, through whom he against my character as a prophet? To which can speak and make known his will, and every member of the council, and with his will compare with this council, in the principles, why, while, not

The president then observed, that there were two vacancies in the grand council, occasioned by the withdrawal of B. Winchester and R. Savary; and I will place before this council, by recommendation, elder Thomas A. Lyne as a suitable person to take the place of B. Winchester in both this council and the quorum of the Twelve. Passed in the affirmative. Elder John M'Donald, of West Elizabeth, Pa. was then presented to take the place of R. Savary, who was received by the council.

There being a vacancy in the presidency of this stake; it was moved and seconded, that elder Jeremiah Cooper be appointed president of this stake, which passed by a unanimous vote of the council and members of the church present. Elder Joseph M. Parsons was then nominated to fill the place of S. G. Flagg, who had removed to Philadelphia, and was received by the unanimous vote of the church.

After much other very interesting instruction from the president, and singing and prayer, the council adjourned until next Tuesday evening at half past six o'clock.

W.M. RICHARDS, Secretary.

Dec. 30th 1845, Council met pursuant to adjournment the following members present:

President.—S. Rigdon and E. Robinson.

Members.—Carvel Rigdon, James Smith, Richard Croxall, J. B. Boxworth, J. Cooper, J. M. Parsons, J. McDowell, M. Smith, C. Beck, W. White, A. B. Tomlinson, Wm. Richards, R. Kincaid, J. Prince, T. J. Laney, P. Boyer, J. Spratly, J. Ellis, John Smith.

After some remarks and instructions, president Rigdon read a letter from J. A. Forges, when he gave it as his opinion, that the heart of brother John A. Forges is so alienated from his God, that he cannot stand in this council! He then put the question around the council for the Lord to sanction, or veto the question. After passing several of the members, brother Parsons arose and said, "Verily thus saith the Lord he cannot stand." When seven of the daughters have spread into every nook and corner of the bewildered world. I would of the declaration, in the name of the Lord.—say, under the direction of Charity, that the Brother Jerry Price was nominated to fill the place of John A. Forges—passed; he accordingly was ordained and took his seat.

Sunday previous to this William E. M. Lellin came forward and refused to stand his trial, and vacated his seat, whereupon Wm. Bickerton of West Elizabeth was nominated to take his place.—Passed.

After much valuable instruction from the president, the council adjourned, by singing and prayer, until next Tuesday evening.

W.M. RICHARDS, Secy.

New York December 31, 1845.

Dear Friends:—I now send you the news of my beloved brother, elder Lyne. Forward to you the latest account from him,

a few days ago; it contains good news which must be cheering to every good saint and well-wisher in the cause of God. Long to clasp their glad hand again with my Dear Brother Lyne, whom I love; and may the God of saints protect him and bless him with the desire of his heart is my prayer in the name of my Redeemer, Amen.

I am fast bringing my business to a termination in order that I may take my departure for proud Briton's shores to raise my feeble voice in favor of the cause of Zion and of God; and may many of my brethren go and do likewise, that the Kingdom of our Lord may be built up, wickedness overcome, and the rest of God established, that the righteous may inherit the earth and the fullness thereof forever and ever.

Yours in the Gospel of peace.

THOMAS BRAIDWOOD.

Bristol, Eng. Nov. 17, 1845.

MY DEAR BROTHER BRAIDWOOD:

Before I narrate the circumstances that have occurred since I left you, let me inform you that I wish my intimate brethren, and our beloved church at large, will receive this as addressed to them collectively.

My dear brethren and sisters in the gospel of our Lord Jesus Christ, know that your weak brother, through the mercy of our heavenly Father, after a truly irksome passage of 35 days, is in the kingdom of Great Britain; I have matter enough to fill a folio. I am like a man in a labyrinth, as the paths are numerous so are the subjects, I know not which to take. I have seen much—heard much—much to condemn—much to praise.

We left Sandy Hook, the 1st of October, with fine weather, and 90 passengers in the steerage; all of whom except myself and boy enveloped with darkness and superstition. After passing several of the members, brother Parsons arose and said, "Verily thus saith the Lord he cannot stand." When seven of the daughters have spread into every nook and corner of the bewildered world. I would of the declaration, in the name of the Lord.—say, under the direction of Charity, that the Brother Jerry Price was nominated to fill the place of John A. Forges—passed; he accordingly was ordained and took his seat.

Sunday previous to this William E. M. Lellin came forward and refused to stand his trial, and vacated his seat, whereupon Wm. Bickerton of West Elizabeth was nominated to take his place.—Passed.

After much valuable instruction from the president, the council adjourned, by singing and prayer, until next Tuesday evening.

W.M. RICHARDS, Secy.

New York December 31, 1845.

Dear Friends:—I now send you the news of my beloved brother, elder Lyne. Forward to you the latest account from him,

Let me relate the particulars of a theft that he to I know not. All letters for me please was committed a few days before we made sail to Post Office, Bristol, England; should land. It was about 9 o'clock at night, the lights according to the rules of the ship, were out; the ship was bravely contending with a hard sea and wind, when there was an alarming crash of the falling of the plank boards on the larboard side of the ship; I being on the starboard side paid no attention to it. The following morning, the Captain requested I would take the second officer of the ship, and search the passengers, which I declined. It seems at that hour of the night, while the steamer was in a high state of confusion the robbery was accomplished. It consisted according to the master's story, of 6 sovereigns, a watch, and some articles of clothing. A promiscuous search was made, and on the quarter deck was found the guard chain with a scabbard and crucifix. Now this child of a false creed could commit a theft, yet could he not cast it into the sea; like a viper, flung it upon the deck for some hand to pick up, less wicked than his own.

There were some respectable people among the passengers, but the majority of them were irreligious and coarse, with such was I obliged to mingle for a long month and more. One evening, as I was leaning on the bulwarks watching the rude dashing of the billows, one of the passengers came to me and made some remarks, perhaps connected with the weather, I cannot say, for I was thinking of our beloved church and our dear brothers and sisters in the gospel of our beloved Savior, when we entered into conversation; he had been living in America some ten years, had been a member of the Methodist society a number of years. In my poor way I preached the word in its essence to him; I continued to do so, and when we arrived at Liverpool I baptized him into the church of Christ, he is now brother James Moon, Lyth Township, near Kendall, Westmoreland, where he will be very glad to see any of the brethren whom the Lord may call to England. His father may be classed with the wealthy farmers of England. We called tained a Mormon elder and purchased a book of Mormon also the book of Doctrine and Covenants. I avoided all disputation save I told them I was of the church of Christ, a friend of president Rigdon, &c. &c.

I have no doubt a great work will be speedily effected in England. Send out your laborers, I will recommend all my brethren and friends, who come to Liverpool, not to employ those men who come on board to get the passenger baggage to carry it to the custom house, they are bust of land sharks; but go on shore this winter, and hire a porter for yourself. And for a housing in our hearts banished every sensation of to put up in, I would advise you to put up with cold, and I buried him in the water, while W. Fairburn, No. 9 Gloucester St. within one the congregation stood upon the shore, wond minutes walk of the rail way station; he laughing at our rashness in going into the water, and in his absence, and obliging, and let him a turn to this. I confirmed him and think would embrace the faith.

I am at Bristol, how long I shall remain in England of course

to Post Office, Bristol, England; should I leave here, they will be forwarded to me. I pray the Lord will send a zealous Brethren, and enlighten this benighted country, for so it is, with all its greatness,

The old church, I am informed, is large in Liverpool; there has been some disturbance among several members, I know not the cause, but sure, the pure minded will come out of their midst. I trust ere another twelve months Mormonism will have received its quietus, and the gospel of our Lord Jesus Christ, and the most Holy Priesthood will be free from abominations and error. Oh, call them out from among them with the voice of stanton. I am doing perhaps all that my situation will warrant. I trust I shall not be slothful, but, that I may win an army of souls, and enroll under the banner of the kingdom that is now established by our beloved church, according to the desire of our Lord.

Please, my dear brethren of the church of New York with whom I spent my last happy hours, and all the churches to receive my hearty love. I subscribe myself from the head to the least member of our beloved church, your brother in Christ, whom we hope shortly to see, many of us I hope in the flesh.

THOMAS A. LYME.

Jan. 8th 1846, Wayne Co. Ohio.
President Redon Dear Brothers.

I take this occasion to address a few lines to you, giving a brief history of my travels, since I left you at Pittsburgh, and also to inform you of the prospects of the work of God in this region of the country.

In Pennsylvania we found two families of Mormons who declared in your favor; one of which went for the papers. We held three meetings in Edinburgh from whence we came into Ohio to a little town by the name of Lowell in Poland township, where we ob- tured one Sabbath and several succeeding evenings. Many expressed themselves favorable to the cause of the truth. I think there are some in that vicinity who will embrace the gospel. From thence we took up our line of march to Portage county and came to Jos. H. Foster at Franklin Mills. Here we held two meetings. Brother Foster arose the second evening and demanded baptism of my hands, and we prepared for the water. It was one of the coldest nights I have seen this winter, but the spirit of the Lord banished every sensation of cold.

Bro. H. Foster at Franklin Mills. Here we held two meetings. Brother Foster arose the second evening and demanded baptism of my hands, and we prepared for the water. It was one of the coldest nights I have seen this winter, but the spirit of the Lord banished every sensation of cold. He was a man of much education and knowledge, and I think a true Christian. I confirmed him and think would embrace the faith.

I am at Bristol, how long I shall remain in England of course

Brother Adams and family received the Smiths kindly, and are to be baptised when we return. He lives in Franklin, here also we held a meeting.

Thence we came on to Sumner Co., visiting several of the old Mormons, most of whom acknowledged the church at Nauvoo to be a headless body and consequently in a state of apostasy. The doctrine that Joseph is still the prophet of God's people, and that Deity cannot condemn a man for crime without human testimony and the heterogenous non-sense taught by the Sodomites are too much in all conscience, for men of any sense or brains to swallow. But so exceeding zealot have the Twelveites been in circulating all manner of evil reports in relation to you all that we found most of them like sheep without a shepherd, not knowing which way to move. The last sabbath in December they were to have a conference of the scattering numbers of two or three branches in that country, and they gave us an invitation to call and express our views on that occasion. In Coventry I found brother John Morton with whom you are well acquainted, and he received me with much kindness.

Brother Morton is heart and hand with us and he was much rejoiced that we had arrived in that region in time to attend the conference. Old Mr. Dutcher, who has been preaching through this country for some time past, was the champion of the Sodomites and advocate of Twelve monasticity. The day came and no Dutcher; and they called upon me to address the conference, to which invitation I most cheerfully complied. The morning was to be devoted to preaching the afternoon to organising the different branches into one, and the evening to discussion according to their arrangements. Dutcher lived about 30 miles away and had not heard until the day before that we were in the country. About the middle of the morning service he came in full of the "spirit of Joseph" as the Sodomites call it, and not a little astonished to perceive that among so many of the Elders of his flockings in this vicinity, where we shall remain they had permitted me to speak. He had probably ten days longer. There are others promised to address them himself in the others who are ready to be baptised in Green township, when we go there again, I expect. Seeing the position of things I stopped, when the people turn out well in this region, and brother Mormon arose, and told Mr. Dutcher that they had invited me to address them, and that if he was willing, they would be pleased quite unwell but is now better. He is fully to have me continue, to which he gave anentengaged in the work, and manifested a strong and I proceeded with my subject.

In the afternoon they met and appointed presiding Elder, when Dutcher spoke to them, warning them against deceivers and false prophets, throwing out insinuations of a general iniquity daily in the prospect of his church and the Nauvoo character. At the close I arose and claimed the privilege which they had given me privately granted me of explaining to them. There is a great failure of the end the position of the church of Christ, and disengages all northern Ohio. It is now in testing the claims of the Twelve. If Nauvoo removed from the earth, it will be the end of yourself, see Book of Covenants chapter

the last. They all consented and old Mr. Dutcher seemed more anxious than the rest, after seeing the wishes of the rest. The Evening came, and brother Morton and Judd were moderator. The book of Doctrines and Mormon and the Scriptures were to be the text and to those we were to confine ourselves. None of them had ever seen the new edition of Covenants, and were little aware of the weight of argument in our favor.

I spoke one hour and never did I feel more of the power of God than on that occasion. Elder Dutcher arose and never touched the book of Doctrines or a single argument advanced, went into abuse and personality warning them against deceivers and smooth tongues &c. In fact he was as ignorant of the order of the church and the book of Doctrines, as a horse is about algebra. The dictator called him to order twice and he sat down overwhelmed, not knowing what to say, excepting "mad dog" and the Twelve were right for he knew it. Every individual in the house was satisfied of the weakness of the defence and most of them acknowledged that the position we occupy cannot be successfully controverted. Many of them are aware of the abominable doctrines taught in Sodom, and told me that old Mr. Dutcher had taught the spiritual wife system in all its beauty and loveliness to several of the sisters. He tells the old women if they will go west with the church they shall be "renewed" and become young girls. This doctrine of renewal is a new feature. But the old Man's prospects are dead in this country, and I will leave him to be buried by the dead.

Brother Way sends his best respects and would be glad to see brother Rigdon. He will probably be at conference in the spring. We stopped with him four days and preached in the neighborhood. Brother Morton says tell brother Sidney I am with him now and shall write soon.

I am here at brother Fishers, whom I happened yesterday. We have held several meetings in this vicinity, where we shall remain. The people turn out well in this region, and much interest is manifested; we hold several meetings a week. Brother Hedges has been

determination to persevere to the end. He sends his best regards. The Lord has blessed me in all my wants since I have trusted in him. And I rejoice daily in the prospect of his church and the Kingdom. I ask your prayers for more power and I proceed with my subject.

W. Dutcher D.

Cape May December 1814 1845.

BROTHER ROBINSON.

Feeling assured of your great anxiety to know the success and prosperity of the Elders abroad, I thought proper to write a few lines to you, in order that you may know of my whereabouts in the glorious work in which we are engaged.

In the first place I will premise, by stating that about the middle of September last, I was evidently shown that I should come to this place and preach the gospel; so this design being frustrated, I decided on going to Norfolk, Va. and made preparations accordingly; but about three days before I was to start, the Lord again made it manifest that this was the place of my labor; I immediately consulted brother James and Blakeslee who told me to go to Cape May; therefore on the 5th of November I took ship and landed in good time, and never in all my travels in the ministry have I been so blessed of the Lord, such great testimony of his work, and such liberty in proclaiming the truth, and so calm and serene has been my mind. Indeed darkness and ignorance has had to recede in the distance, before the mighty power of light and truth. The wicked stand confounded and rage at the truth, while the people are amazed and are wondering, and the priests howling at a great rate.

After I had been here two days, I was invited to a house, the lady of which was sick; as soon as I had entered the door of her room she said, you sir are the man that I saw a body a week ago in a vision; she then went on to tell many things that she saw, which was quite interesting, and which, with other things has given me much encouragement and assurance that the Lord is with me, and there was his will and design that I should come and labor.

I commenced preaching as soon as I arrived, and have preached from four to six times a week, and in many places to a very large congregation. I have a circuit of about fifteen miles, and I assure you that the ears of many have tingled with the truth. I have baptised none yet but I expect to baptise next Sunday. There are many believing, and I think there are many who will obey the truth.—

I expect to stay in this country (if the Lord will) until next spring, as I have been invited to go and preach in many places, and it is my intention to go and visit them, and to lift up my voice long and loud, in order that the people shall be left without an excuse for partaking of the same spirit of falsehood, and I desire that we are witnesses, sent forth to love, which cements the hearts of the saints, warn the world of the judgments to come, and together, and give the saints a disposition of the speedy coming of the King of Kings to do as they would wish to be done by. And the Lord of lords; and my desire is that I we expect soon, to wait upon others in this city, admiring them in full fellowship, in the gospel of the Son of man, and tokens of the Kingdom of God, and sooner in the rest of this branch of the church, causing our minds all the same since the creation of the human race to rejoice exceedingly in God our

world; so that I wish you, and all the faithful, may hear the glad word, enter thou into the joy of thy Lord, thou hast been faithful over a few things, I will make thee ruler over many things. And now as I have four miles to walk this evening to fill an appointment, I find I must close.

Will you give my kindest love to my beloved brethren, whom I love in the truth, and accept for yourself, the affection and esteem of your brother in the hope of the rest of God.

JOSEPH H. NEWTON.

Philadelphia Jan. 9th 1846.

DEAR BROTHER E. ROBINSON:

This will inform you that I am in good health and spirits; ever trusting in the promise of that God who has been pleased, in his infinite wisdom, and unbounded goodness to grant unto us the fine good time, and never in all my travels in the ministry have I been so blessed of the Lord, such great testimony of his work, and such liberty in proclaiming the truth, and so calm and serene has been my mind. Indeed darkness and ignorance has had to recede in the distance, before the mighty power of light and truth. The wicked stand confounded and rage at the truth, while the people are amazed and are wondering, and the priests howling at a great rate.

After I had been here two days, I was invited to a house, the lady of which was sick;

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and I desire that we are witnesses, sent forth to love, which cements the hearts of the saints,

warn the world of the judgments to come, and together;

and give the saints a disposition of the speedy coming of the King of Kings to do as they would wish to be done by.

And the Lord of lords; and my desire is that I we expect soon,

to wait upon others in this city, admiring them in full fellowship,

in the gospel of the Son of man, and tokens of the Kingdom of God,

and sooner in the rest of this branch of the church,

causing our minds all the same since the creation of the human race to rejoice exceedingly in God our

Savior. And my unceasing prayer to the Lord is, that we may ever be as favored of the Lord, as to be found blameless at the feet of our Divine Master, that we may learn of him who never err.

Please remember me to brother Rigdon and family, and to all the faithful in Christ Jesus, with you in that branch of the kingdom of heaven and pardon me for saying, be faithful, dear brethren and sisters, unto the end; for them, and not till them, can we expect to receive our crowns. I remain your Brother in the kingdom and patience of Jesus our Lord and Master.

JAMES BLAKESLEE.

To the members of the Church of Christ scatter'd abroad, GREETING:

My Beloved Brethren and Sisters,

It is in humanity, and with a pure desire in the fear of the Lord, that we take up our pen to address you on the subject relative to your duties and exalted privileges in the church and kingdom of God in the last days; we have arrived at a period, and attain'd a position in the world, that is fraught with eternal consequences relative to the church of Christ, to ourselves as members of that church, to our family consciences and secret, and your Father which is in secret to the world universally. The aspect of the times presents to our view an appearance of some great and awful change, about to take place upon the earth, in which the whole of the things of God: it is in our closets that we human family appear to stand in very lively qualify ourselves for every obligation both in and active interest. The so called great men, our families and in the church of Christ.—on the earth meeting with the rulers of different nations, in their respective spheres of action, all looking on each other with distrustful anxiety, and each nation supporting themselves to sustain their position in the awful struggle.

Brother, be careful to maintain your standing in your proper calling whereunto you are called, for you are called with an high and holy calling; be careful and watchful in all your sayings and doings in the presence of men in this crooked and perverse generation, and remember, we are commanded to save ourselves from this antoward generation; we are commanded to watch and pray that we enter not into temptation; every member to watch for themselves, and by one another in love and walk in the light; he is in the light; they who may be called the children of light, knowing for yourselves that the night is far spent; the dayes to come, let us therefore shun the works of darkness, and let us put on the harness of light, then when who is our light, shall appear, we also may appear with him in glory. Brethren we are commanded to watch, for our adversary is going about as a roaring lion, seeking whom he may devour; watch against the cunning devices of men for they are always in wait to do evil; men of corrupt minds, who consider not the ways of God, and to

worse, and worse, deceiving and being deceived, who turn away their ears from the truth, and shall be turned to fables; but the time is at hand when they shall perceive no further, for their folly shall be made manifest to all men. The apostle says of such, he is proud, knowing nothing but doubting about questions, and strife of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings, and detracions of the truth, supposing that gain is goodness; from such, says the same apostle withdraw thyself.

Seeing then, brethren, that such characters is described by the apostle, should exist to in unparalleled amount in the last days, it becomes us to examining ourselves, and to ascertain our standing in our calling before our Heavenly Father, and to see to it, each for himself, that we approve ourselves before him. In order to this, we must be men and women of prayer, mighty prayer; the Savior tells us that if we ask, it shall be given us; we seek it shall be found, the good and right way.

The apostle says, I will pray with the spirit and with the understanding also. And our Redeemer directs us, In this day, when ye pray enter into your closets, shut to the door, and pray to your heavenly Father which is in secret and your Father which searcheth in secret reward you openly. It is here in our closets we are made acquainted with the mind and spirit of the Lord and the deep things of God; it is in our closets that we prepare ourselves for every obligation both in our families and in the church of Christ.—If we neglect our closets; we are apt to be cold and careless respecting our families and those under our care; close prayer is the spring of light and life in all our religious duties, and it prepares us for every good word and work of our holy calling wherunto he hath called us; neglect this duty and we become confused in our minds. And darkness is the consequence; hence arises disputings and contentions, wranglings, backbiting, evil speaking, and the like which is not to edification—but兄弟们 you have not so learned Christ, for you do know, that they which do such things shall not inherit the kingdom of God; ye were once in darkness, but now are ye light in the Lord; walk as children of light—for the fruit of the spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord—and have no fellowship with the unfruitful works of darkness, but rather reprobate them.—Pure religion and undefiled before God, and the Father, is this, to visit the fatherless and widows in their afflictions, and keep yourselves unspotted from the world—submit yourselves therefore to God—draw nigh to God, and he will draw nigh to you, humble yourselves in the sight of the Lord, and he shall lift you up. Brethren let us not be deceived, we are well doing for and nothing shall prevail against us; for the gates of hell shall not prevail against the church; for God is with us, and his arm is not shortened that it cannot save us.

the word of his grace, and we pray God, you whole spirit, and soul, and body, be preserved blameless; to the end, he may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints, and so shall we ever be with the Lord. Amen.—Brethren, pray for us.

RICHARD CROXALL.

Philadelphia, January 3, 1846.

PRESIDENT SIDNEY RIGDON.

RESPECTED SIR.—

With pleasure we embrace an opportunity to communicate our feelings and prosperity to you. We are happy to state that the saints in Philadelphia are renewing their youth in the enjoyment of the principles of truth and rejoicing again in the God of their salvation. We have lately added six members to the church and have had many rejoining seasons.

Reviewing the past years, we see enough cause for satisfaction at our course—the work of our hands has prospered, and God has been glorified. The earnest longing of the spirit is sometimes disheartened at the slow progress of the truth, but again take courage, the sure promises of God. That precipitate and rapid increase which in the old organization forbade consolidation and brought together discrepant materials is not now visible. Our march is steadily onward, and however slow its apparent increase, the churches will grow together in love and profusion its deliberateness. That internal discipline re-enacted in the covenants, and so much neglected hitherto, can now be enforced and all learn righteousness together.

We think we can see great cause for continued faithfulness, in future prospects of the church. Lively faith and a prayerful zeal, are alone wanting to our triumph, built as we are on the promises of God.

We have lately heard, through elder Wm. gate, from the Boston church. They are rejoicing in the liberty wherewith God has made them free, and benefitting by the presence of President James. Br. Wingate writes with a willing heart, and full hand, the confidence of his soul. He hopes to meet us at conference, if God permits.

We have heard unofficially of certain charges in the grand council. Should you find leisure to write us concerning the welfare and news of the church we should be much gratified. The arrival of the Messenger is our main organ of news, it would afford us much pleasure to receive letters frequently from you. With great respect,

We subscribe ourselves.

WM. SANBORN,
President Elder.

T. S. WOODBURY, Clerk.

We learn by a letter from a gentleman in the west to his friend in this city, that a bill of indictment has been found before the U. S.

Court, against B. Young, P. P. Pratt, J. Taynor W., Richards, O. Hyde, G. Miller, P. Hews, T. Turley, M. G. Eaton, E. Bonny and others, for counterfeiting the coin of the United States.

POETRY.

SENSUAL AND SPIRITUAL LIFE.

Fear, anger, hope, fierce vengeance, rabid hate, Tumultuous joy, envy and discontent, Self-love, vain glory, strife and self debasement, Unstable covetous, desire impotent, Low sinking grief, pleasure, lust violent, Fond emulation,—all these dim the mind, That with foul filth the onward eye hath blent, The light that is so near it cannot find; So shines the sun unseen on a tree's rugged rind.

But the clear soul, by virtues purified, Collecting her own strength from the fond stream Of earthly life, is always dignified With that pure pleasure that from God doth stream; Often 's enlightened by the radiant beam, That issues forth from his Divinity; Then feelingly immortal she doth deem Herself conjoined by so dear unity With God, and nothing doubts of her eternity. Nor death, nor sleep, nor any dismal shade Of low, contracting life, she then doth fear, No troubled thought her settled mind invades, The immortal root of life sheareth clear, Wisheth she ever were engrailed herself, No cloud, no darkness, no deficiency In this high, heavenly life doth e'er appear; Redundant fulness, and free liberty, Sweet flowing knowledge, never wearying energy.

Broad, open sight, eternal wakefulness! Without the labor, or consuming pain— The soul all these, in God, must needs possess When there the truly Ghost she doth obtain.

CONSTANTLY on hand, and for sale at this Office, the first vol. of the Messenger and Advocate, containing, besides much other useful and interesting matter, Essays from the pen of Elder Sidney Rigdon on the following different subjects:—On the Purposes of God; On the Present state of the world; On the Law God, and the law of the land; On Future Events; On Man; On Prayer; On who shall be the greatest in the kingdom of heaven; On the Plan of Salvation; On Priesthood; On Life and Death; On the Calamities of the Last Days; On Condemnation; and On the Gospel.—

This volume comprises a work of 324 closely printed octavo pages, with a table of contents, bound in good style, which we offer at the exceedingly low price of \$1.50 per copy, or \$12 per dozen. Or they will be forwarded by mail to individuals at a distance, unbound, for \$1 per copy.

ALSO: Several copies of the Book of Doctrines and Covenants—elegantly bound—price, \$1.25 per copy or \$12 per dozen.

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